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A HOSPITAL HYMN.

Father, who mak'st Thy suffering sons
Thy ministers to stronger ones,
To light love's holy flames within,
Deposing self, abasing sin,
O, teach my soul, confiding still,
To suffer or to do Thy will.

If in this world of mystery
Unequal favors fall on me,
While brothers, better far than I,
Are called to languish or to die,
Help me, in turn, their ills to share,
Their wounds to heal, their load to bear.

Blest is their task, 'mid human woe,
Thy gift on others to be stow;
For suffering lies at plenty's door,
And God appeals when cries the poor.
His law ordains, for all that live,
What sorrow lacks let mercy give.

The day shall come when veils remove
And all shall see that God is Love.
Then He Himself all tears shall dry,
And show pain the reason why;
And theirs shall be the great reward
Who in His poor beheld their Lord.

—Right Rev. A. C. Coxe, D. D.

ORGAN OF THE SOUTHERN CHRISTIAN CONVENTION.

EDITORIAL.

FORGET NOT HIS BENEFITS.

(Bless Jehovah, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases. Psa. 103: 2, 3. Golden text for Sunday, March 17).

Jesus always begins at the beginning and does a perfect and complete work. In the lesson of today we have a paralytic brought to Him to be healed. The evidence is that this was a young man and that the disease he now suffered from was brought on by sinful dissipation and indulgence. Now becase he had beeen brought to his present pitiable plight by sin, then his sin must be eradicated, wiped out, obliterated, or the work of healing would not be complete. This is why Jesus said: "Thy sins are forgiven." That was what ailed the man: he had sinned and sinned and sinned, and that sin, the real cause, must be taken away before he could be fully restored. Jesus always begins at the beginning and does a complete and perfect work.

Nor, was it the young man's faith that saved him? It was rather the faith of the four who brought him to Christ. It is doubtful if any one persan ever wins a soul to Christ. More than one human agent enter into the saving of a soul Otherwise one might feel that one was equal to God. Many human agencies enter into the salvation of each individual soul. And this combined faith operates to the saving of one. Seeing their faith Christ healed the one man whom they severally and together were trying to help. We should not forget his benifits because they come to us unmerited, undeserved, often unsought by us. They are the greater on this account. What if we received only such blessing and benifits as we deserved? How poor and needy and destitute we would be!

But the greatest benefit and blessing, and that for which we should be most grateful of all is this, that wherein before we were brought to Christ we were slaves now since being brought we are master. Heretofore this paralytic had been a slave of his bed. Now he becomes its master. Heretofore it has held him. Now he holds it. Heretofore he had to be carried on it; now he carries it on him. Whereas, to quote now a familiar phrase, this man came to Christ with his back on a bed, he now goes away with a bed on his back. We come, or are brought to Christ on our faults, failures, sins weaknesses, indulgencies; we go away from Him bearing these things as our servants, our slaves, our subject. A sinful appetite was my master before conversion. Now that sinful appetite is my slave. Bless the Lord, O my soul, and forget not all his benefits. How can I ever forget? They are so many, so thorough, so complete. Let me never forget them.

SOME FACTS ABOUT OUR FOREIGN MISSIONARY WORK.

Bear in mind that our foreign missionary work at present is confined to Japan and Porto Rico, and that in the former field we have nine missionaries, in the latter, five. In Porto Rico are Rev. and Mrs. D. P. Barrett, Rev. and Mrs. T. E. White (on furlough at present), and Miss Jennie Mishler. In Japan are the Woodworths, Frys, Garmans, McCords and Miss True. There are about twenty-three native workers in addition to these. In Porto Rico we have five organized churches; in Japan, thirteen. In Porto Rico there are 180 members, in Japan 880. In Porto Rico we have eight Sunday schools, in Japan, thirty-six Sunday schools, in which there is a total of 3,000 pupils. We have two Bible women in Japan. We spent last year in Japan, $10,850.00, in Porto Rico, $4,000. We had last year one hundred and eleven accessions to the churches. We have in Japan a Theological school. We have had a girls' school in Japan (which has now been discontinued so far as our Board is concerned, from lack of funds.) We gave to Foreign Missions last year about $24,500, or about 22.3 cents per member. Let these figures stand before us till we consider—less than 22 and 1-2 cents per member for Foreign Missions.

Is it not time we were getting interested in Missions if we wish to share in the joy and the glory of helping evangelize the world? The opportunity offers. Shall we not avail ourselves? God help us.

ENLARGING OUR CAPACITY.

God wants to enlarge us. He strives to increase our capacity. He wants to multiply our possessions. On this account, He allows us to have a part in His work; take a hand in His enterprises. An infinite and all-powerful God did not need, for instance, that we poor mortals have a part in planning to save the heathen, nor in giving to save them either. God could save the heathen without our plans, or without the tid of our money. But He gave us the privilege of a part in this great work because He knew that we needed it. He knew that our minds, our hearts, our capacities, mental, moral and spiritual, need to be enlarged, and so generously permitted us to grapple with these world problems. Some of us are not disposed to think beyond our own doors. God wants us to think beyond the seas, across and all around the continents. By giving us this privilege He is striving to enlarge us for our undertakings. Or, to change the point of view, He let us think of, and have part in, world-wide problems so that we might think more accurately, more intensely, more exactly, and take a more skilfull part in matters about our own doors. He invites us to look afar off so that when we turn our vision upon things nearer home the objects here may be seen the clearer and more intensely. God permitted us to love the heathen in order that He might teach us to love our neighbors as ourselves. God wants to bestow more, and further upon us. This He can do only as our capacity for receiving and appropriating is enlarged. As we enlarge our capacity God enlarges His blessing and benefits to us

Because God wants to make us more like Himself He graciously gives us a part and a parcel in divine tasks. As we pursue these tasks we are enlarged for divine favors, blessings and benefits.

WINNING MEN.

The United Presbyterian Church has consolidated the two fundamentals of Christianity and is on the basis of this undertaking a vast work. This church certainly struck upon the right idea when it combined in one undertaking evangelization and missions. The avowed purpose is "to win twenty-five thousand people to Christ in the home churches and at the same time raise one million dollars for missions." If that is not an inspiring purpose and a worthy undertaking we do not know either when we see it. And the purpose will come nearer of fulfillment by having the two ideas linked together than it would be with either idea left out.

It has come to pass that the Church which wins most people for Christ at home is found to be the one which is doing most to win men to Christ in mission lands. The people who are busiest and most effectual for Christ in the home land are the ones who are already busiest in foreign lands. God has chosen missions as a school in which to enlarge our faith, and as we get faith enlarged we undertake greater things for Christ here.

How is the United Presbyterian Church to raise the money spoken of? There is to be "an every member canvass to the conducted by the entire denomination during the month of March." This appeal is sent out to the churches:

"A Million Dollars for Missions is no

play-word. It is no motto to be carelessly spoken with glib tongue. A Million Dollars for Missions is the summons of Jesus Christ to every one of us to lay ourselves upon a Calvary Cross, ourselves to walk in the footsteps of Him, who, though He was rich, for our sakes became poor, that we through His poverty might be rich, ourselves to count our lives as of no esteem that we may spend them as He spent His, for the redemption of the world. This is the call of Christ to the United Presbyterion Church. Shall we heed it?

"'The Lord is marching on.'

"He has called us to go with him. Once He went out alone. Shall He now? Or shall we go with Him?"

A small group of men in this church met and prayed, and prayed, till the outcome was this great undertaking.

Great religious movements are born in prayer. This one is no exception. Surely this campaign will inspire other churches and we shall see others falling into line to win men to Christ and raise money for missions. The two great ideas are divine and are one in operation and in principle. If a church would be successful in either it must undertake both.

Religion is not the simple fire-escape that you build in anticipation of a possible danger upon the outside of your dwelling, and leave there until danger comes. But religion is the house in which we live; it is the table at which we sit; it is the fireside to which we draw near, the room that arches its graceful and familiar presence over us.—Phillips Brooks.

In the pagoda where one hundred years ago Henry Martyn went and prayed—Henry Martyn, who said that he would as soon expect to see someone rise from the dead as to see a Brahman become a Christian—on a recent occasion Brahmans, converted Mohammedans, men from every province of India, met to organize a native missionary society under native management and supported by native money.

EDITORIAL COMMENT.

Pistol "Toting."

We just want to write these few lines to let Col. Wade Harris of The Charlotte Evening Chronicle know that we are with him all the way up and down, in and out, through and through, on the subject of "pistol toting." If this evil habit is not the "abomination of desolation," we don't know. It is born of vanity to start with, reared in the spirit of braggadocio and nurtured in cowardice. If you see a pistol "toter" put him down as a bully, a braggart, or a coward, usually all three. A brave man or boy, with three grains of common sense, knows full well that a person in this land, where people are civilized and protection is ample, has about as much use for a pistol as a hog has for dynamite. To our minds it is the puniest, silliest, most cowardly habit in all the broad land.

Col. Harris calls attention to the shooting in Concord the other day in which a clerk in one store drew his pistol and shot down the owner of an adjacent store with little provocation, and suggests that the clerk had the nefarious habit of pistol toting.

We see in the papers where a mayor of a town last week had to go into the high school and threaten to enforce the law against pistol "toters," there being some four or five boys in the school between 15 and 17 years of age who were habitual pistol "toters." Now isn't that a picture for you?

No wonder our courts are busy trying men for their lives, men who, on some small provocation, drew their pistol and shot down their antagonist. We are going to keep on hearing of those murders and shameful tragedies as long as pistols are carried in the pocket as if they were pen-knives. Pistol carrying makes life cheap and death too quick and easy. We wish the public sentiment were so strong against it, and it deserves to be, that the man or boy who carries a pistol should not be allowed in the company of good and decent people. It is a cowardly and dangerous habit that should be condemned everywhere. It is small, mean, useless and dangerous. Let us away with it!

The Higher Office.

Governor Mann of Virginia is quoted in the papers as saying, in an address in the Christian church at Suffolk last Sunday afternoon, that "Although I appreciate the honor of being governor of this great Commonwealth, I had rather be an humble Christian than to hold any office in the gift of man. I am an elder in the Presbyterian church and have been since 1872. I esteem that office more highly that the governorship of Virginia." Governor Mann is right. When his work as governor of Virginia is forgotten the good he did, and the real joy he received as an humble Christian will be remembered and spoken of as a memorial to him.

It does not fall to the lot of all of us to occupy exalted stations among our fellows, neither may we all be great. But each and all may attain to the higher office, that of being humble Christians, followers of Him who is the Author of life. And that is the better part.

The Christian Endeavor World of Boston last week prints this unique, and beautiful "birthday greeting" to Speaker Clark of the House of Representatives who was born March 7, 1850:

Good Roads.

The South need not talk about catching up with the North or the East or the West in material development, or mental achievement, until the people of the South make up their minds to have better public roads. The past winter has been long, cold, and of much rain fall. The roads have been bad, even worse than ever, accordingly. We talk good roads and every body you meet seems to want good roads. But when the pinch comes, and the hour arrives for putting up the money we get quiet.

Ohio had a constitutional convention recently, and the second amendment to the constitution adopted was one allowing the State legislature to issue bonds to the extent of $50,000,000 for making and maintaining public roads. That looks like business. Is there a Southern State that would allow one half that amount in bonds for good roads? We doubt it. Yet our development as a State hinges in very large measure just here.

"Seeing people taken away, when, as we think, they are alonst necessary to do God's work on earth, makes one think that we often think and talk too much about Christian work. What God requires is Christian men. He does not need the work, only gives it to form or perfect the character of the man yhom He sends to do it."—Joseph Atkin.

THE SENSATIONAL MINISTER.

The Boston Herald, thus sanely and pertinently decsribes and interprets the sensational minister:

"Roughly, all clergymen may be divided into the sane and the sensational. First of all, the latter is likely not to be sure of his facts, however well in ormed he may be in theology. Secondly, he has a partiality for discussing things from the pulpit which might be turned over much better in private—his taste, perhaps, is not what it should be. Again, the sensational minister is over anxious to be talked about and writen about, to be buttonedholed on the street corner, to be a polite specimen of the man of the world. He wishes to be up to date. He would settle offhand, problems which balk much abler men than he. He seems unable at times to differentiate between the stump and the pulpit. He would be in touch with all public activities—and he tries so hard to be in touch with them that he gets out of touch with his real mission. We have all seen him, in other cities if not in Boston, and his influnce is inversley as the noise he makes."

"NOBODY KNOWS—"

"The next time So-and-So flares out at me Iam goin to tell him something!" declared a usually patient but just then indignant member of the office staff to the office sympathizer. 'I just spoke to him about a most ordinary matter and he nearly snapped my head off. If I'd done anything to deserve such treatment I wouldn't say anything. But there's no reason or excuse for his treating me this so."

"No, I suppose not, strictly speaking," said the sympathizer quietly. "But—he buried his wife and child last week."

A woman whose religion teaches her to bear her own burdens as bravely as she tried to help bear those of her fellows not long since was confronted by another woman who poured out a bitter tale of woe. She listened sympathetically and did what she could to instill faith and courage into her friend. The talker left her, at last, after an hour of precious but freely given time and effort, with the remark:

"But, of course, you can't know just how I feel, can you? You've never had trouble yourself."

Never had trouble! And that woman's husband had recently been placed in an insane asylum, while her little child lay at death's door!

No one but God and I
Knows what is in my heart,

runs the favorite song of an Eastern tribe of freed slaves, and the sentiment is true of all humanity. Nobody knows all that is in the heart of his nearest neighbor, of his most cherished comrade, nay, even of the very wife of his bosom. And until we do know, who among us dare to judge?

"Anything and everything," is the belief of a whimsical but understanding thinker, "should be forgiven the sufferer from toothache or a cold in the head."

Certain it is that the bravest, truest souls in existence find it hard to "stand up" properly under stress of these and kindred ailments, while the very saints themselves have to struggle to preserve their spiritual equanimity when the soul is shot through and through with sorrow, tortured by hidden anguish, rent by cruel-seeming pain. The sharp tone that we so swiftly deprecate, the strange, unsympathetic manner, perhaps even the neglected duty, all may be due to some pain or grief of which we know not, some earking care that the bearer deems it best to hide, but which has worn his or her nerves and strength almost beyond endurance.

Let us be very kind, fellow strugglers and strivers. No human being fully knows the heart and soul, the trial and tests, of his or her neighbor. "No one but God and I" understands just how and why we are as we are.—Ethel Colson, in the Continent.

"HE RESTORETH MY SOUL."

This was a favorite theme with the Hebrew psalmists. Where can we hear a sweeter note than this? Had the psalmist said, "He restoreth my worldly goods." he would have been saying much. One who has lost his money, all his possessions, including his home, feels the loss keenly. He feels the need of a house to shelter him, of his earthly substance to educate his children, to support his family, to make him comfortable in his old age and to aid others. When the good hand of God turns the wheel of fortune back and restores the earthly treasures which misfortune took away, he is glad and thankful. It is something to sing about.

The psalmist might have told of the restoration of health. This is a high theme. We have seen a gifted preacher of the gospel bowed down with broken health in middle life. When he might have expected many years to labor in the vineyard of the Lord, suddenly his frame was shaken by a rude blast, his strength was gone and he was compelled to retire. It was a severe blow. What must it mean to such a man and his friends when the healing hand of the Great Physician is laid on his body and he can sing, "I shall not die but live and declare the goodness of the Lord!"

It is a blessed thing when a broken friendship is restored. Have you lost a friend? Has the tongue of slander poisoned the mind of one with whom you often took sweet counsel together and caused him to look on you with suspicion and cease to repose confidence in you? When a familiar friend turns his back it is a heart-breaking loss. Should the Lord make the light of truth to shine into his mind and dispel the falsehood and restore him to his former attitude of friendship and confidence, your heart would sing for joy, "He restoreth my friend."

To restore one's good name after it has been lost is a kind act of the good God. To restore freedom to such a man as Paul or Bunyan or some other prisoner of the Lord, is an example of the merciful dealing of a kind Providence. "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter and our tongue with singing. Then said they among the heathen, The Lord hath done great things for them. The Lord hath done great thing for us whereof we are glad."

But the psalmist sings a nobler strain: "He restoreth my soul." My soul was sick and the Great Physician healed it. My soul was lost and the Good Shepherd found it and brought it back to the fold.

It is not fashionable now to say much about lost souls. Lost health, lost money, lost fortunes, lost friendships are common topics of conversation and thought. But who believes that souls may be lost? The fear of this calamity seems fast fading from the minds of men. A painful consciousness of being lost is almost a forgotten experience. And where is the rapture of the ancient psalmists and Christians over the consciousness of deliverance from destruction?

But Jesus, the great Teacher, whose words of wisdom are now being lauded continually by modern thinkers, said: "What shall it profit a man if he shall gain the whole world and lose his own soul?" It was Jesus who said: "Fear him who after he hath killed the body hath power to cast both soul and body, into hell."

Men may sneer at the thought of a lost soul, but it is easy to see that multitudes of souls are now lost. They are out of the way, and do not know how to find the right way. Like a wandering sheep they have gone astray. Multitudes are turning everyone to his own way. One has chosen the way of the drunkard, another the way of the thief, another the way of the liar, another the way of the adulterer, another the way of selfishness and pride. Prison houses are full of them. have forsaken the living God.
Streets are thronged with them. They
Broad is the road that leads to death,
And thousands walk together there.

"All we like sheep have gone astray." But many are not at all conscious of the fact that they are lost. They fondly dream that all is well. Comparing themselves with their neighbors they flatter themselves that they are better than the average.

Blessed is the man who stops the hot pursuit of pleasure and gain long enough to think and enquire. Happy the man who gives ear to the voice of God and turns his feet to the testimonies of the Lord. A new song is soon put into his mouth. With the psalmist he sings, "He restoreth my soul." It is a lofty strain, a rich experience. "We know that we have passed from death unto life."

I was a wandering sheep,
I did not love the fold,
I did not love the Shepherd's voice,
I would not be controlled;
I was a wayward child,
I did not love my home,
I did not love my Father's voice,

I loved afar to roam.
The Shepherd sought his sheep,
The Father sought his child;
He followed me o'er vale and hill,
O'er deserts waste and wild;
He found me nigh to death,
Famished, and faint, and lone;
He bound me with the bonds of love,
And saved the wandering one.
—N. Y. Christian Advocate.

THE WORTHWHILE LIFE.

What is the worthwhile life?

It is the true Christian life. It should begin in youth, and continue through all the stages of life.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them."

A life spent without Christ is a life spent in vain. The Christian life is the only one that is worth living at all. It is the only real or true life that can be lived; and it is the only one that contains any real joy or happiness. It is the life that will reign with Christ throughout all Eternity.

The worthwhile, or true Christian life, is a life of holiness. It is the life of "old-time" religion. The Apostles lived it. John Wesley and many others lived it. It is still in existence and it is going to continue to exist until Christ shall come to make up His jewels. It is the only religion that we will need in the hour of death.

"I want to live a Christian here,
I want to die rejoicing,
I want to know my Saviour's near,
When soul and body's parting."

We cannot live the Christian life within ourselves. We must put on the whole armour of God, and yield ourselves unto Him. When we do this, we will be able to withstand all the wiles of Satan.

Christ has promised never to forsake His people; but to go with them always, even unto the end of the world. What more do we need? Christ is our ever-present Friend. He will lead us, and fight all the temptations of life for us.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art me; thy rod and thy staff they comfort me."

We have nothing to fear while Christ leads us. He will guide us safely through life's journey, and will go with us through the valley of the shadow of death. He will then bear us gently to our heavenly home.

"If ye love me, keep my commandments."

The true life is a life of love. If we love Christ, we will keep His commandments.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven."

Only those who do God's will are going to be saved. Would we exchange a few years of worldly pleasures and worldly honor for countless ages of heavenly pleasures and heavenly honor? "What would a man give in exchange for his soul?" I could not give up the hope that I have in Christ for all the earthly fame or honor that could be bestowed upon me.

"Let others seek a home below,
Which flames devour, or waves overflow!
Be mine a happier lot, to own
A heavenly mansion near God's throne."

It pays to live for Christ. Wordly pleasures are only rudimentary; but the true life has real and lasting joys.

"I would rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness."

It is better to take the most humble position as a worker in Christ's kingdom than to occupy the most exalted worldly honor.

"Watch and pray, that ye enter not into temptation."

The true life is a life of prayer. Every person that lives this life wears the breast-plate of righteousness. The Lord says: "Be ye holy; for I am holy." This breast-plate of righteousness will be the passport of all who enter the portals of heaven. No one will be admitted unto the heavenly mansion without having on the breast-plate of righteousness; for God says: "Without holiness, no man shall see the Lord."

Let us strive to live the worthwhile life. Let us endeavor to follow the footsteps of Jesus. Let us consecrate our whole lives unto Him, and give Him our time and our talents. Let us be co-workers with Christ. He will reward us bountifully for all that we do for Him. Now is the seedtime of our harvest. By and by will come the reaping. May none of us, at last, have to go into the presence of our Saviour empty handed, but may we strive to gather in a large harvest of souls for our Master. Christ wants no drones in His kingdom. He wants active, Christian workers.

May we so live that when our life-work is ended, we will be able to say like Paul: "I have fought a good fight. I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness." Then, as we pass through the valley of the shadow of death, and enter the heavenly gates, our Saviour will greet us with a smile of approbation. He will then welcome us with the glad tidings: "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

We will then realize that our life on earth was worth living.

(Mrs.) J. F. Whitley.

Franklin, Va.

CHOOSE YE.

A wealthy old gentleman residing in London, on one of his birthdays invited his servants into the house to receive presents. "What will you have?" said he addressing the groom, "this Bible or a five pound note?" "I would take the Bible, sir, but I cannot read; so I think the money will do me more good," replied the hostler. "And you?" he asked the gardener. "My poor wife is so ill that I sadly need the money," responded the gardener, with a bow. "Mary, you can read," said the old man, turning to the cook, "will you have this Bible?" "I can read, sir, but I never get time to look into a book; and the money will buy me a fine dress." Next was the chambermaid; but she had one Bible and did not want another. Last came the errand boy. "My lad," said his kind benefactor, "will you take these five pounds and replace your shabby suit?" "Thank you, sir, but my dear mother used to read to me that the law of the Lord was better than thousands of gold and silver. I will have the good Book, if you please." "God bless you, my boy! And may your wise choice prove riches and honor and long life unto you!" As the lad received the Bible, and unclasped its covers, a bright gold piece rolled to the floor. Quickly turning its pages, he found them thickly interleaved with bank notes; while the four srvants, discovering the mistake of their worldly covetousness, hastily departed in chagrin.—Ex.

—Many pastors will make special efforts during March to increase The Sun's subscription list in their fields. We wish every pastor would undertake to do something for The Sun this month or early in April. There is no better season of the year for this than now.

—The pathway of this weary world is certainly strewn with troubles. Comes now the claim that two men, about simultaneously of course, have discovered the South Pole, viz. Capt. Roald Amundsen, the Norweigian and Capt. Robert F. Scott, the Englishman. We rejoice that neither is an American, for we could hardly endure another polar fight so soon.

NOTES AND PERSONALS.

—The strike at Lawrence, Mass., continues and is now to be numbered among the most desperate and determined labor struggles in recent years.

—"The World in Cincinnati," third missionary exposition in America, opened at Cincinnati March 9, and is to continue to April 6.

—As was to be anticipated, Dr. Martyn Summerbell's lectures at the Moody Bible Institute, Chicago, proved very popular and filled the lecture room with eager listeners.

—Governor Mann of Virginia spoke at the Christian church, Sffolk, Va., last Sunday under the auspices of the Y. M. C. A. on the topic, "The Young Man in Society."

—Yuan Shi Kai was formally inaugurated President of the Republic of China in the presence of a great gathering at Peking, March 10. He promises to retire as soon as the National Assembly shall appoint a permanent President.

—Why should not interested laymen, and ministers, too, as for that, not members of the Convention, prepare to attend the sessions at Elon April 30—May 3rd?

There will be topics of interest for the whole church and visitors, as well as delegates, will be desired and welcome.

—The session of the Virginia Legislature which adjourned at Richmond February 9, Governor Mann says "was like the excuse of boys in school when they didn't know the answer—they had it in their heads, but they could'nt get it out." There are others who agree with Governor Mann in this opinion.

—In "The War Between the States," 164 Yale University men died on the field of battle, 115 in the Union Army, 49 in the Confederate service. Yale is now to build a memerial hall and to have therein a tablet bearing the names and classes of the men who foght and fell on both sides. President Taft, one of the Board of Managers of Yale prefers "War Between the States," to "Civil War," as a suitable inscription on the tablet, and here is hoping that the President's preference will prevail.

—The "Deacon," of The Charlotte Observer, keeps at it, but The Virginian-Pilot seems able to keep silent in seven languages. Here it is again in the Observer of March 8: "How much has The Norfolk Virginian-Pilot raised down to this time for the relief of the suffering poor in the United States and the Confederate veterans of Virginia? Again, we pause fo a reply. In the circumstances, we would suggest that a committee of inquiry be appointed by the Virginia Legislature to investigate this matter."

—Memorial Temple, Norfolk, Third Church, Norfolk, Rosemont, Portsmouth, Suffolk, Franklin and Greensboro churches have organized Woman's Home and Foreign Missionary Societies. Some other churches may have organized also. Let the good work go forward. A constitution for children's Missionary Societies under aid and control of the Woman's Societies is in course of preparation and print and will be for free distribution. Any minister or good sister desiring to organize a Woman's Missionary Society in a local church and needing printed matter for suggestions can get same free of charge by addressing The Christian Sun office, Elon College, N. C.

Any man by the name of Clark is welcome to our Endeavorers, Mr. Speaker, and you especially. We honor you for the good steady sense that eliminated the French Beau from your Beauchamp, and left it plain Champ. We honor you for your loyalty to your own Missouri folks, who are so loyal to you. We honor you for your frankness of speech, and for your courage in standing for convictions. We honor you for your dignity, and also for letting it go when it is in the way. We honor you for your courtesy, and for the ability with which you preside over the national House. Most of all, Speaker Clark, we honor you for your stalwart Christianity, for the fact that you are quite as much at home in the pulpit as on the stump, in the prayer meeting as in the political convention. God send us many more statesmen of your type, and preserve you to us for many more years.

Chicago, March 8th.—While lecturing here this week at the Moody Bible Institute, it was my pleasure to meet President P. W. McReynolds, of Defiance College, who is engaged in study at the Chicago University; Brother Zartman of the Institute staff, who is a brother of the head pressman of the Christian Publishing Association, and Bro. Berry of Merom, who is a student at the Institute.

The Institute is prospering and doing a great work. My lectures were attended by an audience that filled every seat of the new lecture hall to the very doors. On Wednesday Dr. McReynolds who had not known of the earlier hour for that one day came a bit late and had the unaccustomed pleasure of standing. There are 302 men engaged in study in the Institute, and 170 women. Dr. Gray, the Dean, is abroad lecturing in England and Scotland. Martyn Summerbell.

SUFFOLK LETTER.

Mrs. Hannah S. Furgerson was the sister of Deacon Wm. H. Barnes' wife of the Suffolk Christian Church. She was born January 3, 1850, and died in Hampton, Va., February 20, 1912, just entering her 63rd year. Her maiden name was Norfleet. She was twice married. She leaves two sons by the first marriage, J. C. and Wallace Council, and one son, Jacob Furgerson, by the second marriage. She was a good Christian from her childhood, and tried to train her children "in the nurture and admonition of the Lord."

She had resided in Hampton, Va., for thirty years, though born in Nansemond County. Her last illness was brief, after a sudden attack, while conversing with her son, Jacob Furgerson. She never regained consciousness after the first attack. Life is uncertain, but she had "set her house in order" and no doubt entered sweetly into rest.

There is really an attraction in the contemplation of the boundless future to those who commit all to God. That vast unknown lures us away from the things of time and sense, and there we shall know as we are known. Not the least among the hoped for in that heavenly home will be reunion with loved ones gone before. Family reunions on Christmas day are inexpressibly delightful; but what must an eternity be with those who made life best while they remained in the flesh. Truly it will be a morning without clouds!

Her sister, Mrs. Wm. H. Barnes, has been an invalid for more than thirty years; but Jesus has made her bed soft and the years short. She has passed these years in reading, needle-work and converse with her friends. No more delightful home for neighbors to spend a few hours, and I have rarely been to see her that I did not find some neighbor women there. The happy resignation of the invalid to a "shut in" lot is a gentle rebuke to the healthy complainers who come and go at will. How few people appreciate health! It is a fortune which money cannot buy. I have thought that if the rich do not appreciate their wealth any more than the healthy do their health, it does not do them very much good.

Mrs. Joseph Skeeter, who was Miss Stallings, died at the family residence on the Western Branch, February 27, 1912, in her 53rd year. She united with Suffolk Christian Church May 13, 1877; was married to Joseph Skeeter, January 10, 1884. She leaves her husband and five children: Marguerite Ellen, Claude A., Willie Stallings, Joe Clifford and Dorice Alice. Three girls, and one son at home with their father on the beautiful truck farm.

She is the last of her immediate family and had been hanging by a thread for years; but she bore her long affliction patiently and made a heroic struggle against increasing weakness till the end.

She was a true Christian, a faithful friend, a devoted wife and mother, and clung lovingly to her kin. A mother's value is not measured by her strength, but by her presence, her judgment, and her love. As long as mother keeps her mind and her interest in home and family her presence is above price. She fills the atmosphere with a sense of home which no other can do. There is no loss equal to the loss of wife or husband. Orphanage is not so sad. The tide will ebb and flow at the back of that once happy home, but it will bring only memories to the hearts of those who mourn. We shall all go one day on the tide of time to come back only in the echoes of that ceaseless ocean that bears our loved ones away.

The funeral services were conducted from the home by her pastor, Feb. 28, assisted by Rev. I. T. Jacobs, pastor of Port Norfolk Baptist Church. Then we laid her mortal remains to rest in Portsmouth Oak Grove Cemetery and covered the grave with flowers from loving friends who were many and true.

W. W. Staley.

NORFOLK LETTER.

Yesterday was a glorious day after the many days of gloom. Today is still finer, sunshine and warmth is coming over all the earth.

The meetings closed yesterday at Lambert's Point. They have proved of great inspiration and profit to that church. A total of fifteen members, including new members and former members returned, is the visible result of the meeting. The church is much encouraged, the outlook is very good, and the people have fallen in love with their new pastor. Brother Carman leaves today for West Conshohocken, Pa., to make arrangements for moving here. He will arrive here with his family the latter part of this month.

As it was announced in the last issue of the Sun that Dr. Dennison had accepted a call to the Memorial Christian Temple, we join with others in wishing him a hearty welcome to Norfolk and in congratulating the church on securing him.

Rev. H. E. Rountree preached last night at the Memorial Temple. Prof. S. M. Smith spoke yesterday morning at Berkley. The good weather aided in increasing the attendance at many of the services.

Mr. W. B. Pitt, husband of one of our efficient primary teachers, is convalescing nicely at the Sarah Leigh Hospital where he was recently operated upon for appendicitis.

The writer's theme yesterday morning was "How to Win Men to Christ." It was based on one of Dr. Torrey's book of the same title. In the evening he concluded a series of three sermons on the kings of united Israel. The text was "Create in me a clean heart, O God; and renew a right spirit within me." The subject was "The Hand of God in the Life of David." A. M. Hanson.

March 11, 1912.

ELON COLLEGE LETTER.

Dr. and Mrs. Hugh Samuel Child on Thursday night of last week completed their annual visit to the College. For the past seventeen years Dr. Child has been coming to Elon and lecturing and preaching. For the past several years he has filled the non-resident professorship of Literature and History. No man who visits Elon receives a heartier welcome or a more responsive hearing or a more genuine appreciation than does our good New England friend, and his visits are always all too short and not half so frequent as his admirers here sincerely wish.

To one who has visited Dr. Child in his parish and seen the almost infinite number of interests that crowd upon him, the marvel is how he can find time to come to Elon once a year and deliver courses of lectures that are such gems of thought, conception, and language that it would seem to require constant study to prepare them. He does this by strict, systematic ordering of his life, so that out of his heterogeneous duties there comes, as Herbert Spencer would say, a homogeneity of output. The time that most men spend in recreation and in petty conviviality, the genial Doctor, genial in spite of the uncongenial winters of his New England home, spends in preparing for these special emergencies that crowd him to the full, for be it remembered that he goes to many colleges in many parts of our country and lectures before all of them. How a man not having as yet attained the weight of years sufficient to suggest the chloroform treatment of Dr. Osler can have written ten or more large volumes, preached twice each Sunday to a congregation than which there is none more cultured or exacting in our land, established a town library and a fresh-air home for the tenement-house children of the Northern cities during the season, and a home for aged persons too indigent to care for themselves, provided two mission churches in his parish, acted as trustees for eleven benevolent boards, served as trustee for as many colleges, held posts of responsibility in his Church's general ecclesiastical bodies, and done with satisfaction a host of other things in so short a time at first seems incredible, but they have been done, and the secret of their doing is as I have already suggested, wise use of spare moments combined with systematic ordering of life. The moral of such a life of achievement is the incentive it gives to us all to do our best. If we use the time we call our own, our spare moments, profitably, we shall be able the better to serve our day and generation.

Another characteristic of Dr. Child is his love of the open, of fresh air, sunshine, and the woods, particularly the pines. The secret of this love goes back to a wrecked physique, when upon the completion of his College and Seminary courses our distinguished friend found himself the victim of intestinal tuberculosis, a discovery which would have sent most of us to the grave, but which sent him, with his reliant faith in God, to nature and the open. In the open he won back his health and gained for the world and his friends a life that has been abundantly useful and profoundly inspiring. Now that health is on a firmer basis, the love of the open, that made it possible, continues and communion with nature remains one of the chiefest sources of pleasure to one who knows how to enjoy and to point the way to others who need to learn how.

Our friend has gone to Atlantic City, New Jersey, there to rest for three weeks and then back to his busy parish, the first event in the duties of which is to be the marriage of his second daughter, Miss Theodora, who has been with Dr. Grenfel in his famous Laborador work, to Mr. Warren Wight, who for many years was private secretary to Dr. Grenfel. With him go our best wishes and our sincerest gratitude for the inspiration and uplift which his visit brought us, both in his lecture on "Books and Reading" and in his sermon on "The Religion of An Average Man." W. A. Harper.

A Sophomore in a certain college recently noticed that two country boys on the ground floor of a college hall had a little room "with a miserable apology for a bed, two rude chairs, no table, no carpet." The boys expected hazing, and they were not disappointed. One night a sophomore summarily ordered them to a distant room, where for an hour they were quizzed by a roomful of masked men. When they were allowed to return to their room "they stood dumfounded before a new carpet, an iron bedstead, comfortably furnished, a drop lamp, easy chairs and a half-filled bookcase. In the closet were provisions enough for a week."

There must have been a haze over their eyes at the sight.—N. Y. Advocate.

SUNDAY SCHOOLS and CHRISTIAN ENDEAVOR.

* * * * *

Edited by Charles A. Hines, Greensboro, N. C., editorial secretary of the Young People's General Convention.

* * * * *

Motto: A Christian Endeavor Society in each Church; Teacher Training and Organized Classes in each Sunday-School.

* * * * *

The secretary will be glad to give any information as to any of the things the convention stands for and where literature can be obtained. Contributions are invited and every class or society should make frequent reports to the above address.

ABOUT THE WORK.

It is a good plan to get the golden text fixed on the minds of the school each Sunday. The superintendent should let this be the central theme when he talks to the school after the classes have come together for closing. One superintendent gives the following suggestions:

I often endeavored to get the whole school to commit to memory the Golden Texts, but never succeeded until lately. This failure annoyed me exceedingly. The teachers did not seem able to awaken the interest of their classes in the matter,and whenever I called on the whole school to repeat the Golden Text the response was a faint and wandering clatter.

At last I told the school that on the next Sunday each class was going to be called upon by name at the close of lesson study to repeat the Golden Text. Then the whole school would be asked to repeat it together.

The very next Sunday there was a better response than I ever had before, but still there were some classes unprepared. The following session the results were still better, and now the repeating of the Text by the whole school is one of the most enjoyable exercises. From my place on the platform I point to the classes, not in order, but in different parts of the room and as the names are called each class rises and recites the Golden Text. Then the word is given, "All together," and from the whole school, in clear, ringing tones, comes the portion of the word of God which is the keystone of the day's teaching.

In view of the following facts, is it not time that more definite and effective methods be employed to remedy the conditions disclosed?

Eighty per cent. of the church members come through the Sunday school.

Eighty per cent. of the Sunday-school scholars do not come into the church.

Eighty per cent. of the church members are not in the Sunday school.

Every society and many of its members should take the Christian Endeavor World. The editor of this department is willing to give his commissions as representative and will furnish the magazine at the actual cost and postage, to-wit: $1.05 for a year and 25 cents for a three months' trial subscription. The regular price is $1.50 a year. Many of our organizations are crippled by reason of insufficent literature.

Now is the time to think about organized classes and a teacher training class in the Sunday school. Let this begin with the quarter commencing April 1. No school is completely organized unless the adult classes have officers and proper committees. Teacher training this year will give you more satisfactory and efficient teachers for the years that are to come. The books are ready for you.

NOTES ON C. E. TOPIC, MARCH 24.

Subject—"The Saloon and Its Allies." Hab. 2: 1-15.

Without its allies, the saloon would soon go out of existence. Few evils in the world's history have had so many and so staunch friends. Its supporters come from all ranks and all stations, from our national law-making body to the meanest drunkard who habitually contributes his daily pittance to the till. The Congress of our nation is an ally, for it has failed to pass an act several times introduced which proposes preventing the shipment of whiskey into prohibition territory. There are men in Congress who favor the law, but there are enough who oppose it to prevent its passage.

Some of the fixed allies of the saloon are: card-tables and gambling rooms, clubs, brewers and distillers, occasional drinkers, girls who do not demand of young men that they abstain, the politician, the church member who votes for open saloons and signs petitions in their favor.

One strong ally is the license tax. Every time a prohibition campaign comes on, we hear people argue it will kill the town and make taxes higher if the saloons are closed. Less than ten per cent. of the money realized on whiskey goes to a local government, yet there are people foolish enough to argue and others simple enough to believe that you can enrich a town by giving a dollar to that which destroys man in order that a few cents will go to the government. How much better it would be to charge the tax direct and let the other ninety cents in every dollar to the destitute families.

There are allies of the saloon in men who profess to be law-loving yet refuse to report and prosecute men who are known by them to be violating the laws forbidding the sale of whiskey. These men are allies of the saloon because they expect by the argument that "prohibition does not prohibit" they can have saloons restored so that the city can get the tax.

Many newspapers are allies of the saloon. They oppose so-called "blue-laws," they carry whiskey advertisements, even in prohibition territory and thus help to build up the trade. The time will yet come in our nation when newspapers and circulars advertising whiskey will not be permitted in the mails.

Forward For Temperance!

1. There has been formed recently the International Prohibition Confederation, which publishes the strongest temperance arguments in every language of the world. This movement has spread throughout Europe, to India, Japan, Africa, and many other lands.

2. There is a Japan Temperance League, made up of influential men. Among those deeply interested now in the promotion of temperance is the Lord Mayor of London, the Premier of Norway, the chief medical officer of the Spanish navy, a member of the Viceroy Council in India, many members of the parliaments of France, Sweden, and Norway, the head of the Worker's Party in Italy, and many other leaders in many lands.

3. New Zealand votes on prohibition every three years, the law requiring a three-fifths majority for the abolition of the traffic. Twice the majority vote has been for prohibition, and it is expected that this year (1911), in November prohibition will triumph completely.

4. China is making heroic efforts to do away with the use of opium, and has cut down the production of the drug more than one-half. It calls urgently upon Great Britain to stop the exporation of it from India.

5. Emperor William has recently urged temperance repeatedly upon Germany, even insisting upon the harmfulness of the national beverage, beer.

6. The King of Denmark has recently declared himself in favor of national prohibition.

7. A recent premier of France, M. Briand, asserted that the drink traffic was a national peril, and that temperance was the leading issue before the people. France is carrying on a vigorous temperance campaign by means of striking placards.

8. The Italian government has directed the secretary of the Interior to investigate the liquor traffic and its results.

9. Sweden has taken a popular vote on prohibition, which carried more than thirty to one.

10. Hon. Richmond Pearson Hobson, the hero of the Merrimac, member of congress from Alabama, is an ardent advocate of temperance, he obtains the printing in The Congressional Record of his long and eloquent address on prohibition.

11. Boston is making experiment of separating the "Bottle business" from the business of selling liquor to be drunk on the premises, and as a result it will not be so easy to prolong sprees all night and Sunday.

12. There are now nine prohibition States: Maine, North Dakota, Kansas, Oklahoma, Tennessee, Mississippi, Alabama, Georgia, and North Carolina.

Daily Readings.

M. The saloon's supporters, 1 Cor. 6: 9, 1.
T. A nest of corruption. Ps. 64: 1-10.
W. Idleness an ally. Isa. 5: 11-17.
T. The "license" ally, Isa. 5: 22, 23.
F. Our neglect as an ally, Jas. 4: 17.
S. The saloon breed. Rom. 1: 28-32.
S., Topic.

ROYAL
BAKING POWDER
Absolutely Pure
The only Baking Powder made from Royal Grape Cream of Tartar
NO ALUM, NO LIME PHOSPHATE

AMONG THE CHURCHES.

Salem Chapel.

I have filled three appointments here since last conference. The weather has been so very rough that the congregations have been small and little work done in the church so far. The S. S. is small also. We hope everything will revive as the spring opens up.

Ingram, Va.

Here, too, our congregations have been small; but the church moves on as time goes with a satisfactory measure of ease. This is characteristic of this most excellent people. This small church does not put off the duties of today till tomorrow. This should be an example to other churhes much stronger than this, to push the work in the church and not let the needs in the church have to push the many members to do what is done. It has been well said. "The work of the church is done by a few; and the good Lord requires that a part of His work (in the church) be done by each of you." We miss Dr. Kent very much both in the church and community; but he is doing a great work in the House of Representatives in Virginia. He took a strong position in the battle for State-wide prohibition. The Dr. will stand for all that is good and against all that is wrong. He is a Christian gentleman.

Happy Home.

The first quarter in this congregation has become history in this church. So far as I know everything here seems to be quiet as to church work. The Sunday school is very small this cold weather. Bro. J. H. Richmond is the assistant Superintendent and a good one he is. Bro. W. D. Wall, the Superintendent, has been kept in most part of this year by a deep cold and rough weather. This is quite a personal sacrifice to Bro. Wall to be kept away from his church for several Sundays, as he has been so active so long in his church. He has been Superintendent in Happy Home Church Sunday school for the last seventeen and a half years, and up to last Christmas, during this time, he attended services in his church and Sunday school about 1,000 times. Living 5 miles from his church he traveled about 10,000 miles making these appointments. He is said to be one of the best church and Sunday school workers in Rockingham County and his loyalty is worthy of mention. If we had half dozen such Christian workers in each of our church the work should be well done.

New Center and Christian Union.

I preach at these two churches the same day. It seems the rough weather has hindered the work in both of these churches. We have some most excellent material here and as soon as the spring opens we will look for real good work to be done. We are expecting the best in the history of these churches.

Keyser.

This is my 6th year as pastor in this church, but conditions have been such so far since conference that but little work has been done. We have good people here and when the weather gets better we hope for better work. Our second quarterly meeting is to be held on Saturday before the 5th Sunday in March and we hope for a full turnout of members there then. May God bless the work abundantly this year; to do this all church members should do their part and God will never fail.

S. B. Klapp, pastor.

Greensboro, N. C., Feb. 28th, 1912.

RALEIGH CHRISTIAN CHURCH BUILDING FUND.

Dear Friends:

We are very hopeful about the success of our building fund. Our friends are responding to our appeal very liberally, and, as you will note from our reports, the fund is growing every week. We want you to help us to make it grow more rapidly by sending us your personal subscription promptly, and by speaking a good word to others about our work. We will appreciate all that you may do for us. Remember that we are depending on you for something. May we hear from you the coming week? Write us to-day. Make our hearts glad and encourage others to give by your offering.

Standing of Fund Feb. 28th. ..$4,718.03

Received since—

W. Z. Atkinson, Cardenas, N. C.	50.00
Dr. J. A. Sexton, Harnett, N. C.	10.00
L. D. Rogers, Raleigh, N. C.	5.00
Thompson Electric Co., Releigh	5.00
W. K. Derfy, Raleigh, N. C.	5.00
Mrs. M. Atkinson, McCullers, N. C.	5.00
F. W. Parker, Raleigh, N. C.	2.00
Clerk Yarborough House, Raleigh	1.00
F. T. Stephenson, Raleigh, N. C.	.25
C. M. Cooper, Raleigh, N. C.	.25
F. J. Jones, Raleigh, N. C.	1.00
Mr. H. Bragg, Raleigh, N. C.	.25
Mrs. Mattie Blalock, Wil. Spgs	.50
T. S. Smith, Raleigh, N. C.	1.00
G. C. McGee, Raleigh, N. C.	.50
W. D. Smith, Raleigh, N. C.	.50
Total to February 28th	$4,810.28

L. F. Johnson, Pastor.
310, W. Edenton St., Raleigh, N. C.

—Pastor Johnson of our Raleigh Church is making an earnest, as well as a merited plea for help, and is losing no time in his vigorous campaign for funds with which to rebuild a much needed house of worship. It is a worthy cause and deserves encouragement and aid. Contributions sent to this cause will be judiciously used.

WOMAN'S HOME AND FOREIGN MISSIONARY DEPARTMENT.

Members of the Board for Woman's Missionary Societies of the Southern Christian Convention.

Mrs. C. H. Rowland, Franklin, Va., Chmn.
Mrs. L. F. Johnson, Raleigh, N. C.
Miss Bettie Stephenson, McCullers, N. C.
Mrs. H. W. Elder, Richland, Ga.
Mrs. J. O. Atkinson, Elon College, N. C.
Mrs. W. H. Carroll, Burlington, N. C.

This Department is edited by Mrs. C. H. Rowland, Franklin, Va., to whom all items of missionary interest and matter for the Department should be sent.

THE NEED OF WOMAN'S WORK.

If you have been disposed to think that there is no special need for missionary activity among our people, it seems that the following article from the pen of one of our missionaries in Japan, and the plea in behalf of the Winchester Church in The Sun, by Prof. Harper, would disabuse your minds of the idea. One from the home field and one from the foreign: we ask you to read them both and to see if you do not think here is a special work for us to do. The sadness of Brother McCord's article is relieved only by the hope of these doors being re-opened, if we provide the money. Perhaps we may be the instrument in God's hand of opening some one of these if we try. It is not right that Brother Walters should bear all the sacrifice for the Winchester work —you and I may have a part in it if we will. My sisters, we need to be much in prayer that our interest in missionary work may be aroused; then when these opportunities for helping come, we will be ready to respond.

BANGING THE DOORS.

"It is written that the older men who returned to Jerusalem after the captivity, looking upon the foundations of the new temple, wept when they saw how much smaller it was to be than was the former magnificent structure. So the occupants of the Sendai Mission Home weep today before closed doors and limited possibilities. The cutting down of the work made necessary by the lack of funds, of which the readers of this paper have been hearing, have now actually become a fact.

Bang! With one fell stroke eight doors in the Sendai Station alone swung shut—and we are on the outside. One of these was the door of an organized church where for twenty years our Mission has been preaching the gospel. Money and human energy have been expended there which cannot now be recalled.

But the work of the Kingdom must not languish. If we have not the means to continue the work, God has other agencies upon which to rely, and already another denomination has entered the place to continue what we have been compelled to discontinue. Thus one sows and another reaps—and the fruitage is gathered into the Kingdom. But we do regret that we could not be allowed to reap the harvest of our own Mission sowing.

Of the other seven doors two closed upon preaching places where for about six years Pastor Matsukawa has diligently sought to carry light into darkened hearts, —and not without success; three upon places where for more than twenty years different ones among our preachers have been "in labors oft," both in preaching and in Sunday-school work. Some of those who are now parents of our Sunday-school children in those places heard the gospel in their childhood days from workers in our Mission, and found much comfort therein; but now "the door is shut." At aonother place for about five years a very hard-working pastor has trudged back and forth, eight miles either way, gathering first a group of childen in Sunday-school work, then gradually the older people for preaching services, holding meetings where he could find a place, sometimes in the open, sometimes in an old factory, sometimes in a hotel room—working, praying, overcoming obstacles, and at last seeing hopeful signs of victory when suddenly—bang! The door is shut. And one of the saddest things about it is that these places lie on the frontier contiguous to unoccupied "regions beyond," and from these we had hoped this very year to creep on, one step further, to the next villages. The eighth place is in Sendai proper—our third Sunday-school. This Sunday-school has been carried on for years. It has been the means of a number of helpful additions to the Sendai church proper. It was a good work—but now "the door is shut."

Old people in these eight places had learned to welcome the preacher's visits; children had learned to sing—some of them with keen feeling—"Jesus loves me;" fathers and mothers had spoken in appreciation of the work done for their children; best of all, there are those in those places who have tasted the sweetness of salvation. But now "the door is shut," and again we repeat the doleful cry of one of our pastors, 'Who will administer to the children of the flock in these places?'

Be it known unto you, men and brethren, (the sisters are already awake to their privileges), if you will provide the money, we will provide the labor and strength to again push open these closed doors and tell the story of salvation.

Bang! Bang! This time it is not a matter of closed doors, but of sad farewells. No money to pay rents and travel expenses; worse still, not enough to support workers. Mrs. McCord's Bible woman must go. Since her graduation she had been laboring in connection with the Sendai Church and its Sunday-schools, and had been diligent in visiting in the homes of the women not able to attend with any regularity the regular church services. But "there is not enough money," so she must go. In our last notes these things were anticipated; today they have become actual, heart-rending facts. Our hearts cry out at the pain of it. Jesus Christ is not going to fail, but how we lag in His victory!

The closing scene at Kannari, one of these abandoned outstations, was a baptismal service, some five or six souls, the results of Pastor Muraoba's labors, being "buried with Christ."

E. K. McCord.

Sendai, Japan.

ELON COLLEGE NOTES.

The town council met in regular session on Saturday evening of this week. Commissioner McAdams presented a plan looking to the completion of a water system for the town and same was tabled for further consideration.

Misses Pitt, Barnes and Clements of the Faculty spent last week end with Mrs. R. J. Kernodle in Durham, N. C.

The College Pulpit was filled yesterday by the Rev. Dr. Newman, who preached a most excellent sermon. He urged the importance and necessity of a definite purpose in life, and spoke advisedly of many matters of vital interest to college students.

Dr. and Mrs. Child left the Hill on Thursday evening for Atlantic City, N. J. where they will spend several weeks. The bright weather of the first week of their visit was very beneficial to the Doctor, especially, and he improved rapidly. On account of his illness, however, he was unable to deliver but one lecture to the student body, but preached on Sunday.

Examinations are on in full blast. The students are working late and beginning early in order to make most creditable showing and it is believed that their extra work will be richly rewarded.

Mr. Spencer Williams, of Columbus, Ga., spent Sunday with friends on the Hill. Mr. Williams is an old student and was very much gratified at the many improvements he saw around the College.

March 11, 1912. A. L. L.

Alabama Letter.

The majority of the churches in the Alabama Conference have had no services for the past two Sabbaths, this being due to the unusually inclement weathr, of which we have had no little during the months of December, January and February, and, so far, March shows no sign of improvement. Consequently very little has been accomplished in this field since Conference. During this time some of our churches have had only one or two preaching services and, in several instances, Sunday schools have disbanded, awaiting more favorable conditions.

With the advent of a few weeks' sunshine to dry our roads and to "thaw out" those who have been hibernating at some place other than at church or Sunday school, we may look for more interest, with increased attendance.

There are two meetings of the Conference just ahead that we need to begin to think about, viz., the Sunday-school Convention and the "Mission Rally." Aside from the Annual Conference, we have no meetings of more vital importance to our work than these two. There are obvious reasons why this is so. In the first place, our Sunday-school work throughout the Conference is far below what it should be. There is an urgent, imperative need, brethren, for a more earnest, consecrated, vigorous effort in our midst along this line of religious service and Christian activity. Then, too, our standard of missionary effort should be lifted and that at no distant date. Of course some progress has been made in the direction of larger contributions to this cause and towards a more hearty interest in the same. But I fear the advancement made has not measured up to our ability and opportunity. Now you know that ability always carries responsibility. It is needful, then, that we take a broad survey of the situation and see if we haven't been shirking duty. If we find ourselves guilty of this offense, it is high time to set ourselves to the task and begin now to do more for the cause of missions.

The Sunday school convention is the place to get new ideas and methods for the local schools. The "Mission Rally" affords an opportunity to gather facts about Missions and enthusiasm for Missions that every church and every man in the Conference ought to have. Get ready for these meetings. Be on hand when they convene. It will help you, aid and inspire your church, and your life will count for more in the service of Christ. We ought to make these meetings the best of the kind we have yet enjoyed. The place, date and program will doubtless be furnished by the proper authorities in due time through The Christian Sun.

G. O. Lankford.

Wadley, Ala.

PLAIN PEOPLE AND POWDER.

War is usually decreed by men that do not go to war.

If those that order nations to fight were required to lead the forces in person, we should need no arbitration treaties to bring about universal peace.

The expenses of war do not come out of the pockets of the man that make war. If they did, this very day would see the end of militarism.

The brunt of war, physical and financial, falls upon the plain people and not upon the diplomats and statesmen; and when the plain people rebel, war will be relegated to the barbarism of which it is the last outstanding remains.

Today the plain people of the world are ready, fully ready, for universal peace.

Of course, they are still foolish enough, here and there, to respond in the old way to appeals to national pride and national prejudice and national fear. But it is harder every year to obtain that response.

Of course, they will still pour out their hundreds of millions on useless and worse than useless armies and navies, guns and forts. But the money comes ever more grudgingly.

Of course, they still smile, here and there, at the outworn gibes concerning universal peace as the paradise of dreamers. But the smile fades swiftly, and is succeeded by a thoughtful frown.

Today, if the plain people of the world could have their way, it would be this:

"Throw your war budgets into the fire, and prepare a peace budget. We propose to spend our money, millions if necessary —in studies and negotiations and education promotive of peace.

"National honor and safety no more depend upon armies and navies and war than personal honor and safety depend on pistols and stilettos and the duel.

"This is the age of law and reason, and we propose that law and reason shall henceforth rule among nations as among men.

"We will hold a world election. We will send our best men, of all parties, to a world congress at the Hague.

"We will keep at home, as Presidents and Prime Ministers, as Members of Parliament and Members of Congress and Supreme Court judges, only the second-best men. The Hague, at this crisis, shall have our greatest leaders.

"We will send them there and tell them to remain till they have established a world government, agreed to by all the commissioners.

"The world government must have an executive, a legislative, a judiciary.

"It must have an international police force to compel obedience.

"To this force all the nations will contribute of their armies, and disband the rest; of their navies, and use the rest for commerce.

"The world government must have real and ample authority, an authority as ample over the lives of nations as national governments exercise over the lives of citizens.

"We commit ourselves to the world. We trust mankind. We will appeal no more to brute force, but to the organized justice of the human race."

That is why the plain people would say today, if they were not gagged by the timidity and the traditions of the ages.

To-morrow they will throw off the gag, and then they will speak.—C. E. World.

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Elon College, N. C., March 6, 1912.

My Dear Children and Friends:

We have a fine report this beautiful snowy weather. See how many children report this week, and the nice offerings from the Sunday schools and the friends from Maine to Ohio and Alabama. Friends, this is not all that is on hand—in answer to the little letters sent out to our church secretaries, already 55 replies have been received with the dollars rattling till we believe the ..660.00 debt will be frightened away by these dollar offerings. Let 'em come a hundred a week! Don't hide your letter, but fill the blank and send the dollar! We will begin the report next week.

Don't forget the plan of a good brother in E. Va. who said he would be the 20th person to pay off our $1,000 mortgage indebtedness by April 1st. Here is the list—which will you take? It just means a check for $50.00 and then we will burn the mortgage.

No. 20, taken (by the originator of plan). No. 19, —; No. 18, taken; No. 17 —; No. 16, —; No. 15, —; No. 14, —; No. 13, —; No. 12, —; No. 11, —; No. 10, —; No. 9, —; No. 8, —; No. 7, —; No. 6, —; No. 5, —; No. 4, —; No. 3, taken; No. 2, taken; No. 1, taken.

All names will be given when list is completed. One fourth taken. If you can join, write me at once. It's a worthy cause and a good plan. Who next?

Now, brother pastors, if you just ask your good people to read the Corner and understand the work, your church secretaries will furnish the little harness which will hitch up such a team that before the Convention meets we will pull the load of debt off the Orphanage. What we want just now is 660 men and women with the dollar each—and the 15 other friends with $50.00 each and we will sing the grand old verse, "Praise God from whom all blessings flow!"

We are grateful for the many kind letters received and would like to answer all, but it would be a heavy tax on us to write with pen. We answer most letters out of our Southern Conferences when offerings are sent. (Mary Morris, one of our orphan girls who helps in the office work, stenographer and typewriter, attends the College and has her lessons to look after, also takes music and in this way we can only use part of her time.) If there should be any information you should desire, write us, and you shall have it.

We are very sorry that Gilbert Gerringer's name was omitted from last week's report. He is one of our faithful boys and we regret the error.

Yours for the work. Uncle Jim.

Mt. Clinton, Va., March 13, 1912.

Dear Uncle Jim:

Here we come again with our letter and 25 cents for the Orphanage. This has been another cold, snowy day and we didn't get to go to church. It will not be long until we will organize Sunday school again. We will be glad, for we love to go to Sunday school. With much love to you and the cousins, we are, your niece and nephews, Eula, Carlton, Jennings, and Harold Wampler.

Guess the bad weather is harder on you than us, children, and we will be delighted to see warmer weather.

Elon College, N. C., March 3, 1912.

Dear Uncle Jim:

I will write my letter of March 3rd. I am a little girl 11 years old and want to join the band of cousins. I live in the suburbs of Columbus, Ga. I am going to school every day. I am in the third grade. My teacher was sick to day.

We have a nice Sunday school. Today was a rainy day and there were not many there. We would like to have more. I have a little baby brother four years old and he has been sick with a cold.

Well, I will send you ten cents for this time. I will close for this time.

Louise Cotton.

Did we get your name correctly, Louise? If not, let us know. You are so very welcome. Be sure to write again.

McRae, Ga., Feb. 28, 1912.

Dear Uncle Jim:

We are having pretty sunny weather these days and we certainly enjoy them. We send our dimes with much love.

John Neyman Denton,
S. E. Denton,
Jos. Rabb Denton.

Wish your pretty summer was with us, children. At this writing the snow is five inches deep.

Sanford, N. C., March 2, 1912.

Dear Uncle Jim:

I will write my letter for March and April. I will pay up to that time. Uncle Jim, I enjoyed your sermon last Sunday fine. I hope you will enjoy your trip to Cuba and Florida. I wish you could have been at Conference at Sanford. I went and had a nice time our four cousins came to our house.

Well, I will close. Your niece,

Annie Pearl Way.

A safe return from the land of flowers, Annie, and glad to be in the Old North State again.

Appreciation.

While I was at my last appointment, Ingram, Va., and in the best of humor, at the most unexpected moment, Sister R. H. Adams came in at full speed and fell in upon her pastor with a cane in her hand the force of which fell very quickly on this writer in the presence of a number of witnesses. For a moment excitement ran high; but there was no damage done nor any evil intended. The matter soon came to a close as the cost of the whole thing fell on Sister Adams and the church, sister Adams being the leader in it. Now as the excitement has fully abated and everything is quiet and peaceable and this writer came in possession of a nice walking cane as a result of the personal

interest Sister Adams and other members of the church entertained in their pastor. I hereby wish to express my hearty appreciation to all who contributed to this act of kindness. S. B. Klapp.

MARRIED.

Louderback-Hockman.

February 21, Mr. Benjamin H. Louderback and Miss Bessie Lee Hockman were united in marriage, at the home of the bride's grand parents, Mr. and Mrs. D. A. Huffman. The groom is a son of Mr. and Mrs. John S. Louderback; the bride a daughter of Mrs. Susan Hockman. Soon after the ceremony the young couple left for a trip to Washington. Here is wishing them a long and happy wedded life.

R. L. Williamson.

Hill-Hopper.

A beautiful marriage was witnessed by a few relatives and friends at the home of Mr Adam Calhoun in Ruffin, N. C., Feb. 14th, 1912, when Mr. George Hill led to the marriage altar Miss Julia Hopper, both of Happy Home Church. Mr. Hill is one of the most prosperous young farmers of that community and one of the most pious young men I know. The bride is one of the most popular young ladies of the community and has been the organist in Happy Home Church for several years. It is very gratifying to know this most excellent couple will make their future home in the community of their church. We wish for them a long, useful and happy life. The marriage ceremony was spoken by their pastor.

S. B. Klapp.

DIED.

Smith.

Sister Jennie Alice Smith was called to her reward on February 18, aged 46 years, 7 months and 7 days. The messenger tarried only about 25 minutes. She leaves a husband and 8 children. She had been a member of Newport Christian Church over 20 years. Funeral services were conducted by the writer in Battle Creek School House, near the home, a large number of friends attending. The interment was in the Alger family burying ground. May the Lord comfort the bereaved ones.

R. L. Williamson.

Hatch.

After a long period of feeble health, Sister Annie Elizabeth Hatch died on the 24th of February, 1912 in the 78 year of her life. She was the wife of Wm. H. Hatch who died several years ago while in his 66th year. They were both members of Hank's Chapel near Pittsboro, N. C., and their home was the preacher's home indeed, as many a preacher can testify. There was the well ordered household, and a large group of most interesting children. A large family of children is the greatest blessing of the home. Better a dozen than one, and better forty than none. Sister was the mother of twelve children: Charlie, Fannie, Peter, Addie, Caddie, Samuel, Annie, Nathaniel, John, Daniel, Pattie, Benjamin. Of these, Caddie, Annie, and Fannie are dead, the others are living.

On the 26th of February, we placed the body of our dear sister by the side of her husband in the cemetery at Hank's Church, to await the morning of the resurrection. While in that cemetery I was deeply impressed by the great number of graves, the graves of men and women once members of that church now numbered among the dead.

"Brief life is here our portion,
Brief sorrow, short-lived care;
But the life that knows no ending
The tearless life is there."

There is no death in heaven.

W. S. Long.

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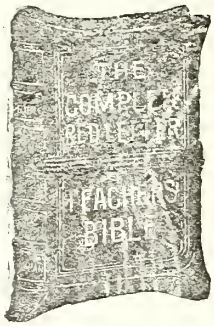

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THE CHRISTIAN SUN, ELON COLLEGE, N. C.

—The State Farmers Union is to have a central warehouse and then a string of warehouses in several cities in N. C. The plan it to be incorporated with a capital of $500,000.

—The Virginia Assembly, lower House, killed by a considerable majority the proposed bill for an amendment to the Federal constitution providing for an income tax.

—It is reported that forty converts to Christianity in Hwang-Ssion, near Chi-Fu, China, had their eyes put out and were then beheaded March 4, by imperial troops who declared that these "Christian Converts were naturally rebels."

NEEDLESSLY BLIND.

There are estimated to be one hundred thousand blind persons, old and young, in this country. Not less than five hundred of these live in North Carolina. Had it ever occurred to you, gentle reader, that at least seventy-five to one hundred of these need not have been blind—*ought not to* have been, and would not have been if proper precaution and preventive measures had been employed immediately after their birth?

"What blindness means to an intelligent, capable man or woman, to quote the words of a blind man who has, in the face of heavy odds, taken his place in the world with signal success," is something which only the devil and those who endure it know any thing about; in their blackest nightmares, those with sight can not even imagine it." That it is possible to prevent much of such anguish seems not to have dawned upon the average citizen. Is such ignorance and indifference not criminal, positively wicked? Then who is responsible?

From one-fourth to one-third of all blind children lose their sight from what is usually called "sore eyes" "inflamation,' etc. This is really "ophthalmia neonatorum," a germ disease,which can be cured if taken in time and the proper remedies used. these remedies should be applied as soon as the child is born, whether any signs of inflammation are discovered or not. The remedy will do no hurt; it *may save your child's sight.*

If the eyes, nose, mouth and ears of *every new-born babe* should be thoroughly washed immediately after its birth in a weak solution of boracic acid (borax water), one drop of a solution of ultrate of silver, *not stronger than one per cent.*put in the eyes and the child thereafter kept clean, blindness among children in our state would be reduced at least *twenty-five per cent.* Do you realize what that would mean to one hundred homes in North Carolina in which there are children "needlessly blind"?

And are you aware what it would save the State financially to thus preserve the sight of all such children? Not less than $20,000,00 a year. Is it notworth the effort? Then does it not behoove every one to do all in his power to spread the information and seek to bless the homes into which the little ones come? Let *every mother* heed this warning and preserve the sight of her child.

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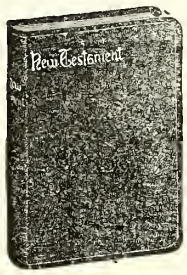

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THE CHRISTIAN SUN, ELON COLLEGE, N. C.

WHAT A CHINESE GENERAL SAYS.

Dr. Stuart quotes General Li, the leader of the revolutionary troops, as saying: "Oh, yes, missionaries are our friends. Jesus is we get to come to China the greater will in favor of foreign missionaries coming to China, teaching Christianity, and going into interior provinces. We shall do all we can to assist missionaries, and the more rest yoon more, physically, morally, intelecthe republican government be pleased.

AS ITHERS SEE US.

A Chinese Student On American College Life.

In a recent number of The Dartmouth Alumni Magazine, a Chinese alumnus of the college, Mr. Lin-Yi Ho, of the class of '11, gives his views of undergraduate life in a typical New England college which was founded by a great evangelist and educator of the eighteenth century largely to fit young men for the gospel ministry.

It is interesting to look with the eyes of a student from a non-Christian land upon the students of a famous American Christian College.

Many things about Dartmouth he praises unstintedly; her beautiful, isolated environment, so favorable to study! the intensely loyal Dartmouth spirit of both students and alumni; the democratic character of the students and the absence of snobbery; but he finds some flies in the ointment.

His criticisms are interesting because they might be made, probably, of almost every American college and some of them with much greater intensity.

First he deplores the overemphasis on athletics. "In view of the fact that so much handicap has been placed on academic efficiency," he says, "so much interest aroused in athletics, so much more winsome is the football hero in the eyes of college boys, and so unpleasant, if not disgusting, is the studious 'grind,' it seems that too much sacrifice in education has been made, and for such a too great price has been paid."

Again says the Chinese student, "A large proportion of college boys lack a serious purpose of mind."

Lastly he says: "It is difficult to conceive of the present status of the Christian religion among college communities... When morning chapel is looked upon as a drudgery, and when religious observance is openly neglected, the religious problem has not received sufficient weight. Several hours may be profitably spent in fanning a baseball game, but a sermon of a little over ten minutes seems to be regarded as a culpable waste of time. Personally I do not overlook the importance of religion, even in an enlightened college community."

The significance of these extracts lies in their authorship. They are not written

by a stait-laced Puritan, by a "back-number" parson, by a sour critic of American colleges, but by a sympathetic, open-minded Chinaman, who, after being well educated in his native land, has already studied in three of our leading American institutions. He implies that his criticisms apply to all the colleges he has seen. He knows what he is talking about. It is worth while not only for college boys, but for all Americans, to sit at the feet of this Chinamen, as he writes:

"When the sense of individuality has become so emphasized, when serious-mindedness has largely disappeared, when family prayers have been abandoned through economic pressure, the church falls into the background, and spiritual teaching loses its once tight grip in favor of something more tangible and more material."

America has been sending missionaries to China for a good many years. It looks as if the time might come when China would send some needed missionaries to America.—F. E. C., in C. E. World.

REST.

"You are too-tired to go to the church." That's sheer nonsense. There isn't a place on the continent so restful as the church. You are going to lie around the house all day, snooze in a hammock, loll in a rocking chair, go to sleep over a book. That isn't resting, that's loafing. Tell yourself honestly—you like to think you are honest—did you ever, in all your life, see a loafer who looked rested? Did you ever see a loafer who didn't look tired all the time. The people who try to rest are always tired. Resting is the hardest work in the world, when you make work out of it.

About a year ago I stopped in a Boston street to watch a group of loborers. It was noon hour. They had been at work all the morning digging a sewer excavation. They had eaten their dinners from little tin pails and now they were "resting." Some of them were pitching quoits and others were putting the shot, with a great round boulder. They were workingmen "resting." And sitting on the curbstone watching them—too lazy even to stand up and look at them; their lazy chins resting on their lazy hands and their lazy elbows supported on their lazy knees were the loafers who had been watching them work all the morning. These fellows were too tired even to join the games by which the workers rested themselves.

You have no need to loaf all day Sunday Two hours in church; two hours of the quiet, the sermon and reading, the uplift which comes from the new channels into which your thought, your mind is led, will rest you more physically, morally, intellectually, than will all the day spent in trying to "rest."

AMERICAN GIVING IN 1911

During 1911 the American people gave for philanthropic purposes $252,000,000, in addition to the many millions of unrecorded gifts. About $100,000,000 was given for religious causes, including charities that are supported by the churches. Education received $8,600,000 less than this sum, and the gifts to other public purposes amounted to $60,000,000. $40,000,000 was given to Protestant home missions and $11,000,000 to Protestant foreign missions. Roman Catholics gave $13,000,000 for religious and philanthropic causes, including the maintenance of the parochial schools. These are figures of the Associated Literary Press.

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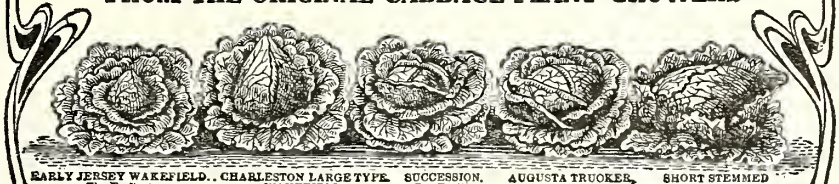

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Southbound Daily.

STATIONS	A.M.	P.M.	P.M.
Lv. Raleigh	8:00	1:15	6:35
" Caraleigh	8:10	1:23	6:45
" McCullers	8:35	1:43	7:07
" Willow Springs	8:52	1:55	7:25
" Varina	9:04	2:05	7:3[illegible]
" Fuquay Springs	9:14	2:12	7:45
" Chalybeate	9:35	2:30	8:00
" Kipling	9:40	2:35	8:05
" Cape Fear	9:53	2:46	8:18
" Lillington	10:00	2:53	8:25
" Harnett	10:08	3:01	8:33
" Bunlevel	10:14	3:06	8:38
" Linden	10:23	3:15	8:48
" Lane	10:34	3:25	8:59
" Slocomb	10:39	3:30	9:04
Ar. Fayetteville	11:10	4:00	9:35

Northbound Daily.

Lv. Fayetteville	8:00	1:00	5:10
" Slocomb	8:28	1:28	5:38
" Lane	8:33	1:32	5:43
" Linden	8:45	1:43	5:54
" Bunlevel	8:55	1:52	6:03
" Harnett	9:01	1:58	6:09
" Lillington	9:11	2:08	6:20
" Cape Fear	9:16	2:13	6:26
" Kipling	9:28	2:24	6:43
" Chalybeate	9:35	2:30	6:49
" Fuquay Springs	9:50	2:45	7:05
" Varina	10:00	2:52	7:14
" Williw Springs	10:09	3:02	7:25
" McCullers	10:22	3:15	7:41
" Caraleigh	10:40	3:35	8:06
Ar. Raleigh	10:50	3:45	8:20
	A.M.	P.M.	P.M

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The new directory of the city of Norfolk shows that city blessed with 590 members of the Smith family while the Jones family stands a close second with 562 members, the Johnsons with 484 and the Browns with 330, the Taylors with 245. Which means that though "the city by the sea" may put on many modern flirts and frills, it believes in keeping the good old names. We have no doubt, for instance, but all these Smiths are descendants of Capt. John Smith. But that is another story.

—The Woman's Home and Foreign Missionary Society of Memorial Temple Norfolk has the distinction of being the first to send in a quarterly report the amount being $8.00. Other Societies will follow and our Home and Foreign Mission funds will grow. Surely there is need for their growth.

—We congratulate Norfolk Memorial Temple over its wise choice and Rev. W. H. Denison's decision to become its pastor as printed in last week's Sun. Bro. Denison is to begin his pastorate in Norfolk about June 1. The only serious charge we ever could get against Bro. Denison (and Dr. J. F. Barrett, of Dayton, Ohio., also) is that they were not born in North Carolina or Virginia, (a fact which no doubt both these congenial and delightful brethren have often regretted).